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The Orthodox Herald

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IT ISN'T FAIR

A chant many of us learned early in life is: "It isn't fair!" So many things in our childhood just didn't come out even. There were teachers who seemed unfair. There were other teachers who didn't like us or understand us. They couldn't see our need, our potential or our beauty which was crying out. They ignored us because we didn't stand out like a shining light and so we carried in our hearts the ache of not being worthwhile. Some of us dropped out rather than face this day after day. Yes, painful memories linger on that come from a feeling of not being seen, not being noticed. Sometimes it felt as though we just were not there!

On the playground the chant of: "it's not fair" continued. There were times of being punished for things we hadn't done. There were times others were punished in our stead and we didn't have the courage to own up to the fact that we were the ones at fault.

Peer pressure started early. We wanted to fit in. We wanted to belong. Who made the rules that say: "You're OK, you've got what is required to be part of this group." The rules were unwritten. They were subtle but they were there. They ranged anywhere from having the right kind of clothes, to having the "right" religion, to having parents who spoke English well.

Life still isn't fair. We still want to belong, to be accepted. We want to have a sense of strong uniting bonds with individuals as well as with a community of people — a family of God. We yearn for a union that doesn't change with the winds of time. We yearn for a love that doesn't check to see what we're wearing, or how much money we have. We must offer to God all the pains brought about by any peer pressure or unthoughtful people and we must accept the fact that life doesn't always come out even. We can rest as we internalize 1 Cor. 3:12 where we are promised: "Each one's work will become manifest; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what

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I shall meet tomorrow bravely, I am stronger now,
The disappointments that befell me strengthened me somehow.
The dawn shall find my face uplifted, serene, in the sun,
And with Him my problems sifted, one by one.

THE JOSEPHS

Although there are over 33 St. Josephs listed in the Saints Calendar, we know of only one Orthodox Church in this country honoring a St. Joseph, this is in Muddy, Illinois. The church is beautifully kept by the few remaining Orthodox but regular services are no longer held here.

We find four Josephs mentioned in the Bible. Three of these have been sainted. Joseph, the son of Jacob, whose life rising from slavery to become the premier of Egypt is told in Genesis chapters 31 to 40. He is found on the calendar on March 31/April 13. Then there is Joseph, the husband of Mary, the Mother of God, whom we hear so much about around Christmastime. He is remembered on the Sunday following Christmas/Nativity. The other Joseph, who we find listed on the calendar on July 31/August 13 is Joseph of Arimathea who we will discuss later. The one Joseph of the Bible who we could not find listed in the calendar is Joseph, also known as Barsabas, who is mentioned in Acts 1:23. He, along with Matthias, was nominated to take Judas' place with the original 12 Apostles. Matthias won by lot and we hear no more of Joseph.

In all four gospels (Matt 27:57-60; Mark 15:43-46; Luke 23:50-54; John 19:38-42) we read about a Joseph who lived in Arimathea, a town 20 miles northwest of Jerusalem. He is described as a good and righteous man who was seeking the Kingdom of God. He was a secret disciple of Jesus because he feared the reaction among his Jewish friends. He was wealthy and had been selected as one of the 71 members to sit with the Sanhedrin, which was the highest and most respected council or court of law in the

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SUNDAYS IN MEMORY

Sunday is the great feast day (the Resurrection/Voskresenije) which comes around once a week. I walk through the Sundays of my life from childhood to the present.

I remember the Sundays of my childhood as special. It was always a wonderful day — a day to dress up in clothes so special we had to take them off and change to second best when we came home from church where we celebrated to great Christian belief that Christ rose from the dead. I remember my early childhood faith and the faith of my parents who would never think of leaving anyone at home or miss the church service themselves. They worked hard all week, Saturdays were spent cleaning the house and yard and getting it ready for Sunday, but the Liturgy was never missed. Going to church was a special part of Sunday but there are other cherished memories.

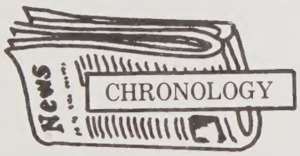
There were special dinners. Foods like chicken and holupki which we did not have during the week. There were visits to friends and relatives and visits from them. There were special treats in the afternoon like picnics, walks in the woods or quiet time listening to the radio program of symphonies and operas. As I recall the Sundays of long ago, time spent worshipping God, time with family, time for meditation and time to think, I ask myself an important question — what has happened to Sunday in my life?

It is becoming like most other days? Is it crowded with activity and busyness? I know that times have changed with most of our lives lived in the fast lane, but somewhere inside me lives the call to restore the splendor of Sunday — to let it be holy again.

I pray: "O Lord, give me the wisdom to make this day, Sunday, holy for You again. Slow me down. Teach me to rest and play, to celebrate, to pray and to wonder on this special day. Let me cherish it as it was cherished by our fathers and mothers of long ago. With all my heart I promise to discover Sunday

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DIED: Patriarch Pimen, Patriarch of Moscow and all Russia. Fr. Samuel Sulick (OCA) retired in So. Canaan, PA.

VOLUNTEERS are needed to work at St. Herman's House of Hospitality, 4410 Franklin Blvd., Cleveland, OH 44113. Phone (216) 961-3806. Workers are also needed for a 9 month to 1 year period. An average of 200 to 400 people are fed daily and plans are under way to house 22 homeless.

KETTERING CARE CENTER, 1259 E. Dorothy Lane, Kettering, OH 45419. Phone (513) 299-5288 offers help to clergy who have "burn-out" or are in need of counseling or someone to talk to. Clergy couples can also receive confidential help.

RUSSIAN GLASS of the 17th-20th century is on exhibit until Oct. 14 in the Corning Museum of Glass in Corning, NY.

STUDIES SHOW that 43% of Americans attend services each week. Findings compiled from studies by Gallup Organization, the Lilly Endowment and other like groups found that "people from congregations account for most of the volunteer hours for health care, education and the arts in this country. They also demonstrated better than average production in the work place and commitment to family life."

THE INTERNATIONAL COMMISSION of the Anglican/Orthodox Theological Dialogue will meet in Toronto, Canada from Sept. 10-17. Anglican Bishop Mark Dyer of Bethlehem, PA will co-chair meetings with Metropolitan John (Zizioulis). The Orthodox have members from 13 countries on the Commission.

THE 1990 NATIONAL TEACHERS' CONFERENCE of the Antiochian Archdiocese is set for Oct. 5-7 at Antiochian Village in Ligonier, PA. Write: Dr. John Boojamra, 4 Evergreen Pl., Demarest, NJ 07627 or call (718) 252-7952.

THE FIRST FELLOWSHIP for Orthodox Women in the U.S. has been established by the Orthodox Institute, 2400 Ridge Rd., Berkeley, CA 94709. Phone (415) 649-2450. The Vasileki Manolis Fellowship will be awarded to women of the Orthodox faith who are pursuing studies for a graduate degree which is related to the Orthodox faith.

A NEW WOMEN'S MONASTERY is being established at St. Elias Retreat Center in Saxonburg, PA. It is with the Greek Archdiocese.

ORTHODOX VOICES is an Orthodox paper on cassette. Teachings, information on Orthodoxy and liturgical music will be found on each cassette. Send $20 for a year's subscription (4 issues) to Orthodox Voices, P.O. Box 23644, Lexington, KY 40523.

IN YUGOSLAVIA a planned constitutional amendment will abolish the law which now prevents religious believers from having any posts of responsibility in the economy or society in general. However, believers would still be prevented from teaching in primary schools.

THE ORTHODOX CHURCH OF GREECE has protested the reactivation of five Greek Catholic dioceses in Romania. The official Orthodox view is that Greek and other Eastern-rite Roman Catholics should either be Orthodox, or should use the same liturgical rites as practiced by the majority of Roman Catholics.

KERYGMA is a group of young singers who are available for concerts or retreats. They have prepared two cassettes with a beat which makes it attractive to young people. "Family and Friends" and "Coming Home" are available for $11 pdd each. Order from Kergyma, 4671 Peytonsville Rd., Franklin, TN 37064.

METAL REFINISHING and woodworking especially of church articles is available from Toroney Enterprises, RR#2, Box 321K, Glenmore, PA 19343. Call (215) 942-3506. Church-related personnel will give your items proper care.

PILGRIMAGE to Transfiguration Monastery in Ellwood City, PA has been set for August 5, 6.

A NEW SYNAGOGUE in Moscow allows men and women to sit together during prayer. This is the first time in more than fifty years that this has happened in the Soviet Union where it has been traditional to separate the men and women. The women are seated in the balcony. The congregation belongs to the World Union for Progressive Judaism.

ORTHODOX CHURCHES can be found in Las Vegas, NV and Atlantic City, NJ. The St. John Greek Orthodox Church in Las Vegas (702) 382-2750 will hold groundbreaking services at a new site on Sept. 28-30.

A TRANSJURISDICTIONAL WORKSHOP sponsored by Orthodox People Together and the California Clergy Council will be held in Los Angeles on September 29-30. Theme is "Orthodoxy in the 90's." For info: Phil Tamoush, P.O. Box 1128, Torrance, CA 90505.

A BIBLE CARTOON SERIES will be televised nationwide in the Soviet Union. Aimed mainly at children the series is based on both the New and Old Testament and will be screened to 15 republics with up to 200 million viewers. This first time exposure to religion by children will be accomplished by film from the Hyva Sanoma company of Finland.

ORTHODOX BOOKS FOR RUSSIA

Cathechism materials and books on Orthodoxy are badly needed in Russia. Bibles are being sent by many groups and a letter received from the USSR says: "Protestants are flooding us with their mistranslated Bibles and tracts in an effort to lead our people away from the Orthodox faith." Several organizations in America are trying to furnish the Orthodox books. Write to any of the following addresses for information:

Holy Trinity Monastery Bookstore, P.O. Box 36, Jordanville, NY 13361-0036

Religious Books For Russia, P.O. Box 522, Glen Cove, NY 11542

Soviet Outreach, Monastery of All Saints, Box 404, Chilliwack, BC, V2P-6J7, Canada

Valaam Society of America, P.O. Box 3858, Chico, CA 95927

The need for books is immediate. Let's use our good American know-how to have some type of function or project in our parish and send the proceeds to one of the addresses above.

PRESS FUND

Costs of publishing are ever rising just as they are for everything else. The cost of mailing is hard to keep up with. We appreciate all of you, many personal friends, who help us to keep publishing. A Spasebo to: Alexandra Spanovic, Anna Tovcimak, Ellen Shiptenko, Alex Romanchuk, Mary Kochmaruk, Anonymous, Joseph Kienle, St. Herman's Monastery, Mary Kobani, Anne Worobey, Ann Habijanac, Alex R. Sturmer, Johanna and Jim Wagner, Leo Sakovich, Olga Kotowich, Dorothy Antosh, Michael D. Drake, John Mohan, Anna Yavorsky, Nancy S. Wingert, Laura Smakula, Michael Fecich, Dr. and Mrs. Frank Rusinko Jr., Mary Hanaieff, Dorothy Slurarz-Burochonock, Valentina Prusaczyk, Jim and Lisa Rhenish, Dorothy Laskovich, Mary Cuprik, Catherine Brandon, Michael Kon, Vera Kasperovich, Mary Zemanick, Irene Allen. Margaret Pysarchyk in memory of her mother Kathryn, Frank Pelak in memory of Phillip, Anna and Helen Pelak, Anna Orshak, Al Musso and Eva Replyuk, Nicholas and Mary Homa in memory of their son Ronald Nicholas. In memory of "B" Family. Margaret M. Danko in memory of her parents Michael and Mary. John Spark in memory of her father Michael. Helen Waldman in memory of beloved mother Martha Malnek. William T. Mayhrich in memory of wife Anne Udics Mayhrich.

Dabs of Thoughts

So much is lost in translation! For example in Russian we say that someone has **Prienayl Pravoslaveye** which means that someone has "accepted Orthodoxy." Today we usually say that someone has "converted." To convert means to turn from one belief or course to another. To change and/or accept has a difference in meaning. A person can change course or belief without fully accepting the new.

The healing which God works in us is not so much the miraculous restoration of a youthful heart, but the opening of the heart to recognize and receive the love that is so freely and generously offered.

It was a Russian, Grand Duke Michael, who was a pioneer of golf on the French Riviera. He tried to interest the Prince of Wales, who was to become King Edward VII, in golf when he was staying at Cannes, France in 1899. The Grand Duke played at St. Andrews and other courses in Britain. Before World War I there were two courses in Russia — one near Moscow and the other in Murino, a few miles from St. Petersburg. Neither course survived the Revolution.

Many Orthodox people in the U.S. had ancestors which came from the Carpathian region of East Europe. They identified themselves as Carpatho-Russians, and were called Carpatho-Ruski, Malo-Ruski or Uhro-Ruski. We have not found any reference to them as Carpatho-Rusyn, a term which is presently used by some authors.

Friends are a priceless gift. Yet so often we take our friends for granted and we fail to appreciate the true nature of Christian companionship. May our prayers this month lead us to a revival of love for those with whom we share life's journey.

•Sundays in Memory

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again. Amen."

Genesis 2:2,3; "And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work."

Many of our people used the word Nedila for Sunday. It means to refrain from practices of the other days. Nedila literally means **do not do** as you would on other days of the week.

•The Josephs

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world of Jewry. It had jurisdiction over all religious, civil and criminal matters. It could not pass a capital sentence; these had to be referred to the Roman governor for confirmation of the sentence. This is why it tried Jesus and after passing sentence the case was referred to Pilate. Joseph might have been a secret disciple but he showed his commitment when he went against the Sanhedrin majority and voted against the verdict. His life after that was one of true dedication. He knew that it was unlawful for a condemned man "hanged on a tree" to remain there after nightfall. Fearing that the body of Jesus would be buried in a common grave, he went to Pilate and got permission to take down the body of Jesus and bury it in his own and unused tomb. This is described at the end of the Holy Friday Vesper Service.

"When Joseph, together with Nicodemus, had taken from the Tree Thee, who clothest thyself in light as in a garment, and beheld thee dead, naked and unburied, that compassionate man was seized with weeping, and with lamentation said: Woe is me, O sweetest Jesus, beholding whom so little while ago hanging on the Cross, the sun shrouded itself in darkness, while the earth did quake and the veil of the Temple was rent in two! But lo, now I behold thee, who for my sake, of thine own good will, has endured death. How shall I bury thee? With what hands shall I touch thy body incorruptible? Or what songs shall I sing at thy forthgoing, O Bountiful One? I exalt thy sufferings, and in song will I glorify thy burial, with Resurrection, crying: O Lord, glory to Thee!"

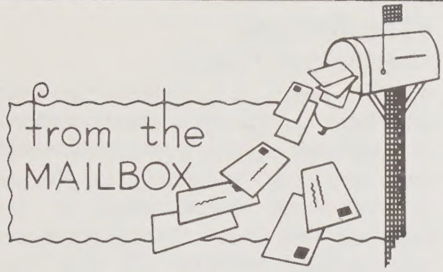
For his actions, St. Joseph of Arimathea is remembered at each Divine Liturgy throughout the year when following the singing of the words "That we may raise on high the King of all...1" of the Cherubim Hymn, the priest quietly prays the words which we sing on Holy Friday: "Noble Joseph, when he had taken thy pure body from the Tree, did wrap it in fine linen and spices, and sorrowing did lay it in a new sepulchre..."

•It isn't fair

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sort it is. If anyone's work which he has built on it endures, he will receive a reward."

Life isn't fair but the judgment of God will be!



God has gifted you folks in spreading the Gospel and you are doing that. May He bless you with good health to continue sending the "good news."

MH

Each issue of **The Orthodox Herald** is food for thoughts. The June issue, which contained a part of kneeling, was of most interest... I lived through many changes and I am living through changes; but I still hold on to the things my parents taught me. I kneel at certain parts of the Liturgy. Am I wrong? Or am I old-fashion?

HC

Your "Ethnic Chuckles" are great. Imitation may be the sincerest form of flattery, but, a little credit line wouldn't hurt.

HS

I just had to send you a few words to express thanks for the blessed work Matushka and you Father Stroyen are doing in **The Orthodox Herald.** You compose an aroma of spiritual comfort to reading and life. I find **The Orthodox Herald** filled with jovial and very important religious articles that brings our God much closer to our hearts. I would like to share a short prayer with you I read sometime back: "What didst Thou mean for me, O God in my creation, redemption, and the ordering of my life? Teach me to do Thy will for Thou art my God. Thy Spirit is good: Lead me into the land of uprightness."

BJR

Please send a gift subscription to recently baptized Toni-Michelle. I've learned so much about our church reading **The Orthodox Herald.** I'm sure she will too!

JR

I'll be forever grateful for the things I learned from the Herald.

AS

Most of the letters we received have had comments concerning the articles "Going to the Cemetery," and "You Can Control" and the note about kneeling.

The Editors

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shutko going pretty good. Nech novoho except yah neh feeluyu dobre noh barz bad. Yah neh znala che yah mala flu eelee bronck. Me staree dostal takee scared nah me condition zhe ohn callul doctora ee make me appointment. Yah male takee sore throat ee mala takee fever.

Yah neh znala whether yah be making it doh doctora boh yah feeling tak weak ee moya hhorachka making me sweat noh yah peeshla dostate help.

Yah neznam why they make appointments. Yah mushela sitting for over hodenu in waiting room. Tam yah kashlu ee druhee kashlyut. Yah dumam ked yah neh hvora kolle yah peeshla doh doctora yah sure to catch shostka tam. Finally kolee yah about to give up and go domu doh bed, ohne calluyut mene, ee bralee mene doh druhe room esche chekatee nah doctora. Kolee me getting into room yah kazhu zhe it's so cold in here. noh djivka kazhe me — "not really, take all your clothes off from the waist up and put this on." Yah dala protest. Noh ohna insisting yak ohna dala me take malee gown ot paperyah to put on. Yah started datee protest zhe it's too cold and I'm feeling bad already noh ohna started to talk to me as if is was a child and ohna insisted yah put on the gown like ohne me kazhe. Yah got taka mad zhe ohna neh sluha mene zhe yah kazhu; "No, no way!"

Ohna went out ee came back with the nurse. Ohna was even worse, ee kazhe: "Now Anna be a good girl and put the gown on." Takee sweet voice ohna using yak doh djitini or somebody a little slow. Yah, tried last time: "It's so cold in here. Look at my goosepimples." Ohna getting mad but trying not to show it and she said: "Now put on your gown like we told you to, it makes it easier for the doctor to listen to your chest."

Yah dumam. OK. If you treat me like a baby, I'll act like one. Yah made a little more fuss. Yah had a plan in mind. Yah made a little more fuss and then yah kazhuy: "OK, I feel too bad to fight. You want me to put the paper gown on, I will." Kolee ohne retreated from the room, yah nadjela gown over me blouse and sweater and sat on the examining table. I did what they asked, didn't I?

Yah znam zhe ohne povelee doctora about difficult patient boh ohn came into the room looking takee stern noh kolee he saw what I did, he turned his face so that I could not see him smiling and ohn kazhe: "Glamourous outfit you got there." Yah kazhu thanks, I followed orders.

Budte zdravee,
Vasha glamorous niece, Hanya

INDEPENDENCE (FREEDOM) DAY

When we celebrate Independence Day on the Fourth of July this year it should have special meaning for us as we see people all over the world struggle to get their independence and freedom. Part of this independence has to do with religious freedom. As we approach this Independence Day, we find ourselves living in a time when the First Amendment is being interpreted by some to mean that religion should be neutralized. But upon examination, we find that the people who brought the republic into existence did not think that way.

In the Declaration of Independence, Thomas Jefferson, a self-proclaimed deist, defended the Colonies' right to revolt against England by claiming that men "...are endowed by their Creator with certain inalienable rights..." William Penn said: "If we are not governed by God, then we will be ruled by tyrants."

The founding fathers believed in protecting religious freedom. They envisioned a nation in which every individual could worship God as he chose. They also protected the rights of the atheists and agnostics. But never in their wildest dreams did they envision a state in which the influence of religion is neutralized. The goal of the First Amendment was not to eliminate religion but to eliminate the tax supported state church.

The religious roots of our country are quite evident. The president still places his hand on the Bible when he takes the oath of office. Congress still has a chaplain. However, there has been a sustained attack against continuing to publicly recognize God. Bit by bit, special interest groups are persuading the courts to dismantle America's religious heritage. Schools do not have a baccalaureate service at commencement time anymore. Many colleges and universities have their commencement on Sunday morning. Ball games are

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EDITORS' NOTES

When disaster swept over that ancient saint, Job, some of his friends came to counsel him about his situation. Many of the things they said were certainly no comfort to this beleaguered man but they made some statements which must have given him some encouragement. One remark, made by one of his friends, was a high compliment. It is found in Job 4:4: "Thy words have upheld him who was stumbling; and you have strengthened the feeble knees."

The power of words is enormous. Words are one of God's great gifts to us, but their use calls for prudence and care since, once they are gone from us, they cannot be recalled.

Words can be used to bring encouragement. When Paul and Barnabas came to Antioch on their first missionary journey, they went to the synagogue on the Sabbath. The rulers of the synagogue invited them to speak: "...if ye have any word of exhortation for the people, stay on." The word, "exhortation," is also translated "encouragement." Paul responded eagerly; he was always ready to speak a word in season, to encourage men.

So many around us need encouragement — not shallow, insincere flattery but deep, honest expressions of understanding and support and concern. Let us not surrender to the diseased pessimism and depression of these times! Let us believe God! We are safe in His care! It is our task and privilege to live and to speak so that those who are despondent and fearful will be encouraged to believe God, also.

Those who have been delivered from despair should always be ready to speak of the Great Physician, by Whose power and grace and love we have been healed of the disease of our souls. May your words of encouragement help to keep people on their feet. "Thy words have upheld him that was stumbling; and you have strengthened his feeble knees."

The Stroyens

THE BASIN

I Kings (7:23) "... he made the molten sea; it was round, 10 cubits from brim to brim ... and a line of thirty cubits measured its circumference."

Since the eighteenth century, skeptics have searched through the Bible looking for scientific errors. The classical error is found in the passage above. The data is obviously wrong. If the sea was really round, either the diameter or the circumference of the sea (basin) is in error. Since every high school student knows that the circumference of a circle is equal to pi (3.14159) times the diameter; the circumference of the sea had to be approximately 31.5 cubits to be round or the diameter had to be 9.55 cubits for a circumference of 30 cubits.

The mathematics are **wrong** and anyone trying to justify the error is just not being truthful, e.g. the person who will not recognize that the Bible was written over a long period of time and its technology reflects the development of man's scientific thought. The major difficulty is not with the Biblical passage, but with the skeptics who are analyzing the datum from modern knowledge rather than mathematical history. The test in I Kings was originally written during the ninth or tenth century B.C. when the concept of pi was unknown. Archimedes (ca. 287-212 B.C.) determined pi to be 3 1/7 about 700 years after the passage in I Kings was written. In fact, it is possible that the concept of pi and the error was not discovered until the Bible had been translated into languages other than Hebrew. The Bible is not and was not a book of science and technology; it is incorrect to read it as one. The Bible was written as a history and moral documentation of the Hebrews and early Christians and was never edited by a scientist. It contains history, religious ritual, and ethical theories. The Old Testament and Apocrypha books were written over a period of about 2,000 years and covers periods throughout the late copper age, bronze age, iron age and an age of world trade. The latter age is significant because technology which took up to 500 years to pass from one tribe to another in the second or third millennium B.C. only took twenty-five to fifty years at the end of the Old Testament. It is very likely that if the I Kings passage had been written at this time, it would have been corrected before it found its way into the canon.

The Bible is a moral record of God's operation through people and any attempt to rationalize the mathematical or scientific errors without realizing the true purpose of the Scriptures is doomed to ridicule.

Larry R. Sherman, Ph.D.

•Independence

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played on Christmas and Easter. On many TV shows religious people are portrayed as fools. The plan calls for the total elimination of religion from public life.

Would we as a nation be better off without religion? We have only to look at so many of the nations who want to have the freedoms which we enjoy. A large proportion of these have not had freedom of religion in fact many of the countries have been atheistic. Armand Nichol II, a professor at Harvard, wrote an article which should give us food for thought. "The shift from spiritual to material values in the last 25 years has resulted in profound moral confusion. We have repudiated the Judeo-Christian standard of morality and with this repudiation, the lines between right and wrong have become blurred. As a nation, we appear to be more confused morally than at any time in our history."

Proverbs 14:34 warns us: "Righteousness exalts a nation, but sin is a reproach to any people."

MISSION FUND

Copies of **The Herald** go to places other than Alaska to tell about Christ and the Holy Orthodox Church. Helping are: Alex Sturmer, Ann Habijanac, Sophia Koronchik, Anna Yavorsky, Laura Smakula, Dr. and Mrs. Frank Rusinko Jr., Frank Pelak, Vasiliki Koumoutseas, Dorothy Laskovich, Valentina Prusaczyk, Alex Lezinsky, J. Roman, Ann Worobey, Michael D. Drake, Nancy Wingert, Mary Hanaieff, Julia Washenko, Mary Cuprik, Helen Waldman, Helen Smereko, Anna Tovcimak, William T. Mayhrich in memory of Anne Udics Mayhrich.

•Kitchen Corner

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4. Fill with strawberries and cover with sweetened whipped cream.
5. Use semi-sweet chocolate.



Most people have favorites which they cook on their outdoor grills. They may see exotic recipes in the newspaper or magazine, but these recipes are cut out and filed to be used "sometime." But I find that this is not true with the dessert, which seems to depend upon where the cookout is held and whether there is adequate refrigeration. We enjoy a cookout with some old friends recently where several hours after the main meal while we were watching the sunset the hostess served a most delicious, refreshing dessert using chocolate cups she made herself. This recipe is simple but looks special.

Filled Chocolate Cups

½ lb. dark sweet chocolate
3 Tbls. butter
lime or raspberry ice
thin, long colored mint sticks

Place fluted paper baking cups into standard sized muffin pans. Set aside. In double boiler over hot not boiling water, melt chocolate and butter together until smooth. Stir often. Remove from fire, stir until well blended. Lift a paper cup and tilt slightly. With a teaspoon drizzle chocolate down sides of cup and over bottom, covering them both with a thin layer of chocolate. Make sure you have no bubbles or bland spots. Repeat with other cups. If chocolate gets too hard to spread, place over the warm water again. Place pans into refrigerator and chill until hardened. With cool hands, peel paper from chocolate cups. It is best to peel around as peeling down sometimes breaks the sides. Refrigerate cups until ready to use. When ready to serve, fill with the ice and place a mint stick in each. This should be done with an eye to color.

NOTES: 1. The cups may be made earlier and kept in the freezer either filled or unfilled. Keep them well covered with plastic wrap so that crystals do not form.

2. You may use citrus flavored sherbet instead of the ice. Or try any ice cream.

3. Custard or mousse topped with a maraschino cherry is also good and effective.

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JULY 1990

1 Matt 8:5-13 - Sunday
2 Matt 12:9-13
3 Matt 12:14-16, 22-30
4 Matt 12:38-45
5 Matt 12:46-13:3
6 Matt 13:4-9
7 Luke 1:25, 57-68, 76-80
8 Matt 8:28-9:1 - Sunday
9 Matt 13:10-23
10 Matt 13:24-30
11 Matt 13:31-36
12 Matt 16:13-19
13 Matt 13:44-54
14 Matt 9:18-26
15 Matt 9:1-8 - Sunday
16 Matt 13:54-58
17 Matt 14:1-13
18 Matt 14:35-15:11
19 Matt 15:12-21
20 Matt 15:29-31
21 Matt 10:37-11:1
22 Matt 9:27-35 - Sunday
23 Matt 16:1-6
24 Matt 16:6-12
25 Matt 16:20-24
26 Matt 16:24-28
27 Matt 17:10-18
28 Matt 12:30-37
29 Matt 14:14-22 - Sunday
30 Mark 5:24-34
31 Matt 18:22, 19:1-2, 13-15

BIBLE STUDY

On July 31, we read about the mathematics of forgiveness. St. Peter had his problems. He asked Jesus how many times he had to forgive people. It sounds in the reading as if he had been up against one of those people we call "difficult." Let's hope it wasn't his mother-in-law, fretful in her convalescence. (Mark 1:30). At any rate, the fisherman came to Jesus one day with an angry remark. He said that it was very well to talk about forgiveness, he understood that, but how long did he have to keep doing it?

Sometimes parents feel that they have given their children enough chances. Sometimes children feel the same way about their parents. This is also true between husband and wife, co-workers, friends, etc. All of us have probably reached the point with someone where we say: "That's it! I've tried and tried again to make allowances, but this is the last straw. I'm through!"

But Jesus tells us otherwise. He hints that our first attempts at forgiveness may have been incomplete. Perhaps we have, as we say, "made allowances"; but God wants us to open our hearts in love — till "seventy times seven." We must try to find a solution to the problem. If we think His mathematics strange, it may be because He works so much with infinity. Truly His thoughts are not our thoughts when it comes to forgiveness and He refuses to mix His forgiveness with His mathematics.

We pray: "Our Lord deliver us from the temptations of easy answers, timid actions, and calculating compromises. Give us the strength to choose the hard right and to forgive those who choose some other way. Amen."

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